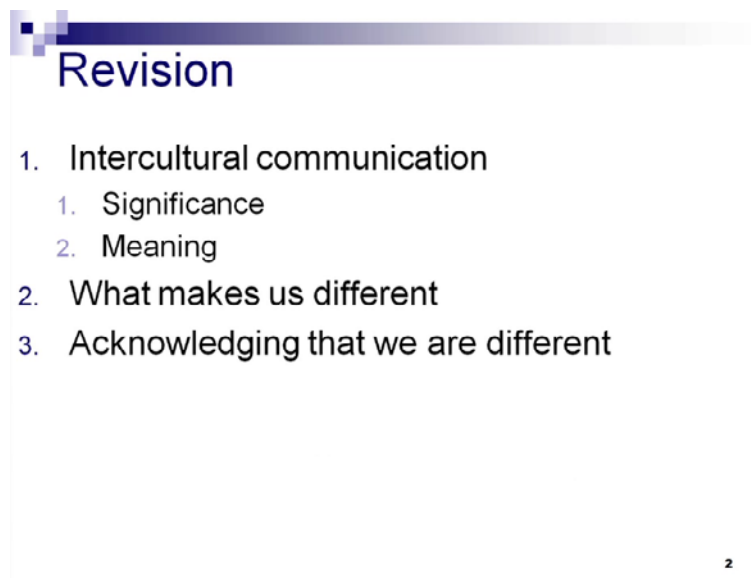


International Business Communication
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Lecture - 9
Intercultural Communication-Thought and Speech

Dear students welcome back to the class on International Business Communication session 9. Today we will talk about, Thought and Speech in Intercultural Communication.

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Revision

1. Intercultural communication
 1. Significance
 2. Meaning
2. What makes us different
3. Acknowledging that we are different

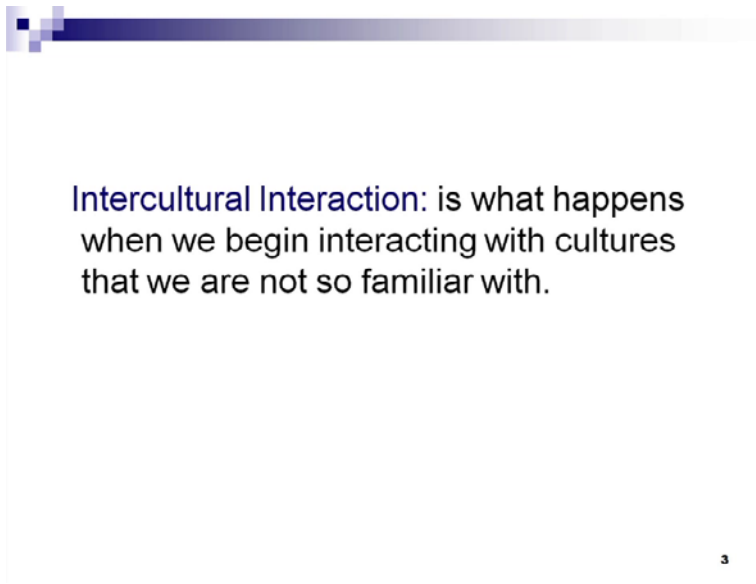
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And let us move on let us revise a little bit, intercultural communication this, what is intercultural communication, what is the significance, what is the meaning, I am sure you remember these things. We also need to know what makes us different from each other, why do we consider our self different, why are we emphasizing so much on intercultural communication, why are we emphasizing so much on intercultural communication, why are we emphasizing so much on these differences.

On the one hand we say we are the same we all are the same, but we come from different backgrounds, so you need to remind yourself, why is it, that you need any training on international business communication, and how we are different. So, that we can focus on these differences and builds on the strengths that these differences afford us, we also need to acknowledge that we are different. We get the same training, we go to the same

schools, we do the exact same things, but still we end up being different and there are reasons for that and we have discussed some will discuss some more today and in the classes to follow.

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Intercultural Interaction: is what happens when we begin interacting with cultures that we are not so familiar with.

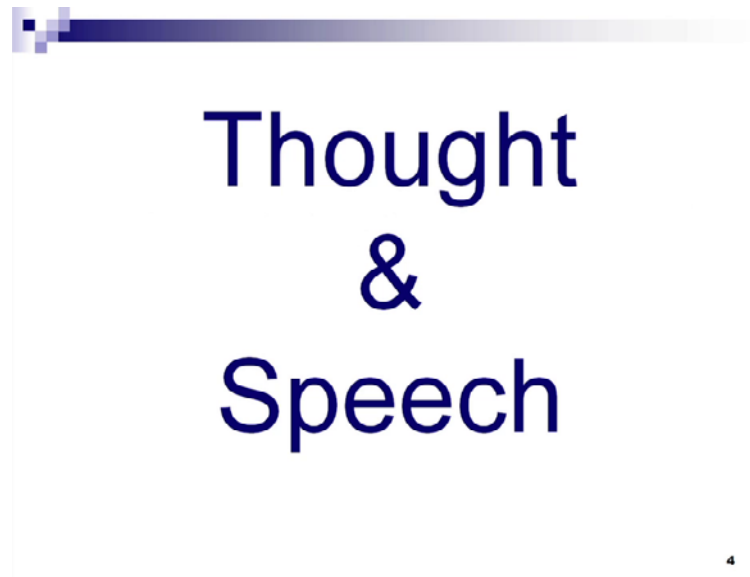
So, let us move on to intercultural interaction, what is intercultural interaction, talk amongst yourself, I wish I had live class and this discussion would have been much more interesting than it is right now, but I am sure you will just take it from here and carry on with the discussion in your classes. Intercultural interaction is what happens when we begin interacting with cultures that we are not, so familiar with, that is intercultural interaction.

It is the kind of communication, the kind of perceptions, the understanding we have what we see what we hear what we listen to actively, and will talk about hearing and listening in another class. And all of this in situations that we are not, so familiar with and many of you will be going into the world taking on the roles of big managers, taking on the roles of you know you will manage funds worth crores of rupees or lacks of or hundreds of thousands of dollars millions of dollars times.

And people will be interesting would this money and hoping that you will contribute to the building of a global empire. Everybody, wants to grow everybody wants to work well with people who are outside of their comfort zones, and intercultural interaction is what happens, when we deal with people outside of our comfortable comfort zones. This is the

interaction that happens, when we talk to people we have never seen before, we have never heard before, we have no idea of and so this is really, really important; because in business, what is important is to sell it is important to make money using the right ethical methods.

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Thought and speech, let us focus a little bit about on this I am not sure if we have dealt with this before, but we really need to find out how thought and speech are related. So, let us mal over this a little bit please discuss amongst yourselves, how thought and speech might be connected, what is it that binds thought and speech are they connected first of all. If yes, how so excuse me and of course, after this discussion we can move on to the next point, and I will tell you how these are connected, we think and then we speak that seems like the most obvious think here.

But, how do we think, what helps us think, why do we think, what we think, what gives us the impetus to think about certain things and ignore other things, why should we bother to focus our attention on something's and not on others, why should we bother to focus on anything at all and how does it translate into speech. And now going back to the previous lectures it all depends on the environment, everything is coming to us from the environment, everything that we are doing is going back into the environment.

These stimuli physical and otherwise coming to us from the environment interact what is already here, they interact with our memory traces, they interact what we know they

interact what we see. On that in turn prioritizes are thoughts, prioritizes are perception, gives us of an idea what should be focusing on and what should not be focusing on at that part of time, it helps us to order our thoughts depending on our external and internal environments.

And then we decide we say there are few things in the environment for example, I am sure you can hear this banging in the background, and I choose not to focus on it I choose not to pay attention to it I choose to focus on this class. How do I decide that I have my memory traces, I have an priorities, I have an internal environment, I have an external environment and my internal environment says that, if I focus on you all these sounds will ultimately cease to matter.

So, that is one way of prioritizing what to focus on and what not to focus on, and how do I decide that maybe I had past experience with blocking of sounds that do not matter, maybe I have been may be I have realized the teaching you all is more important than asking somebody to stop that sound. Maybe we do not depending on demands my job, so these are all internal and external in environment that help us decide what is going on in our minds, and that is ordering of thoughts that come to speech how do we decide what words to use, how to we decide what words to say when to say it.


All these things depends on the feedback we have received from our environment, since we started sending verbal oral sounds into the environment, we had talked about babies crying, we had talked about learning to speak we had talked about, how to learn the languages, how we learn appropriate usage of languages. Now, we are talking about thinking which is an additional aspects of speaking, we decide what to say, how to said, what tone to use, when to say things, how much to pause depending upon the feedback, the memory traces left by the feedback.

We have received from our in a environment in the past sounds very complicated, but it is not complicated at all, you need to think that when you send a particular sound into the environment, the environment will in respond certain manner. When that response comes to you, your process to the responds the response coming to you may not have been intended to be uncomfortable, but you depending on how you associate that response, where whatever you know about such responses.

May associate that response with the comfortable or an uncomfortable feeling, at the very basic level of course, there are, so many layers to this, so at the very basic level you get an idea. That the next time, I am in a similar situation, I need to respond like this or maybe I need to change way I respond, so that when my response elicits to add another from the environment back to me. I am not, so uncomfortable or my response was, so great that the next time, I am in similar situation, I will do the exact same thing, these are conditioned behaviors.

Speech is also a conditioned behavior, that tone we use is also conditioned behavior, the words we use in different situations are also conditioned behaviors, and what does this condition depends upon the context. We have talked about the context, it all depends on the context the environment the internal and external context of the people we are dealing with all these is influenced by the context, we will deal with this more has go on in the course, but for now please remember what I just told you.

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Ethnocognitivism, problem solving, and hemisphericity (Lieberman, 1994)

- Everyone has the same cognitive components but learns to use them differently through life (Luria, 1966 in Lieberman, 1994)
- Research on cultural difference ... indicates that members of industrialized societies and members of nonindustrial societies respond to visual illusions quite differently (Reid, 1987 in Lieberman, 1994)

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and another very difficult term Ethnocognitivism, it is hard to pronounce ethnocognitivism three parts to it ethnicity or ethanol deals with our context, our environments, cognitive deals with the way we think, how we process our thoughts what we learn from the environment. And ((Refer Time: 10:11)) of course, is the science of all these philosophy behind the connection between the environment and the way in to

influences are thinking our learning or training, which is a bus word in the business industry, and the philosophy behind this connection.

The second word here is problem solving all of you do it, especially business professional you supposed to think on your toes supposed to solve problem like this, you supposed to give responses like this. So, problem-solving and hemisphercity, what is hemisphercity, what hemisphere are we dealing with are we dealing with the global the earth or are we dealing with something else please talk amongst yourselves.

And when you are done discussing that then at that time please pause his lecture and then move on to what just want to tell you, hemisphercity deal with the hemispheres of the brain, the left hemisphere and the right hemisphere we called people left brained and right brained. And let us look at title once again ethnocognitivism problem-solving and hemisphercity, why am I using these big words this class on business or business communication, what does this have two do with the communication please talk amongst yourselves and then come back to the these slides.

The first point here is everyone has the same cognitive components, but learn to use them differently through life that is the first reason why we are discussing this in a class on a business communication, especially in the international environment. We all have the same biological structure of course, the our minor variations and medical science dress on these variations, there are some things that are common to everybody, and there are other things that are different for everyone.

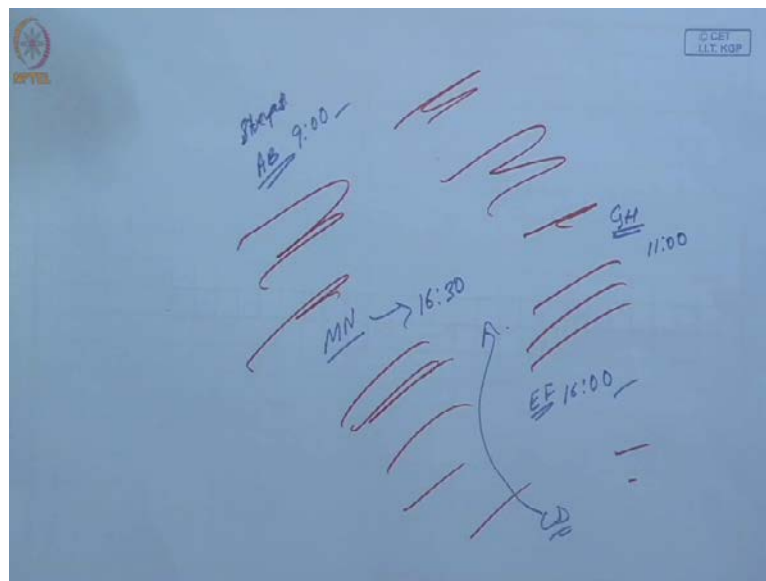
Excuse me, research on cultural difference indicates that should that word should be in indicates and not indicates that members of industrialized societies, and members of nonindustrial societies, and nonindustrial societies respond to visual illusions quite differently research has indicating that people in industrialized societies. Societies that are focused on the building things on industry, on work with their hands and members of non-industrialized societies industries or societies that are focused on others things in life.

I am sure the sociologist and the economist here would able to explain this much better than I can and I am sure you read all these in your classes on economics and sociology. Research and cultural different demonstrate that people in these two different kinds of

societies respond very differently to visual illusions, which is what they see coming at them or coming to them from their environment, what they see in their environments.

For example, if person from industrialized society may not be able to accept somebody taking the time a little casually, may not be able to accept somebody working in haphazard manner without a plan. Somebody sitting around noting down of few notes on piece of paper and quarrelling in a plan for a work it is a visual think, if somebody just jots down things and calls it a plan and maybe we can focus the camera here.

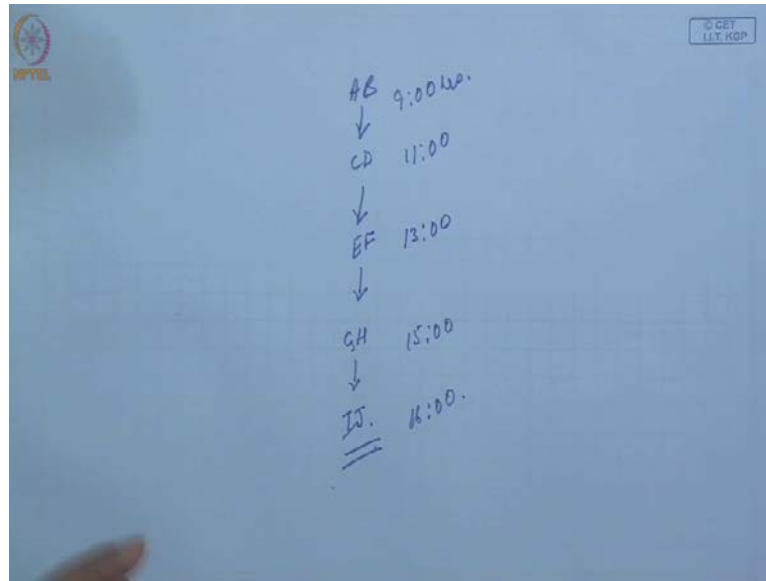
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Somebody writes you know step 1 here, that is not even calling step 1, let us call it A B C over here, and then writes E F here, and writes C D over here and writes M N over here and writes G H over here, and writes different times. This is supposed to be at 9 and this is supposed to be at 11 hours, and this supposed 1100 hours this is supposed to may be at 1600 hours and I will fit these wherever possible, at the end of the day I will get my work by done.

Now, somebody from industrialized society might find this strange and they will say, well this is not our plan works and present says look I have all the times. I know I need to start at nine finish at 4 o'clock can I have all these things that may not in done particular order, and that comes across as very, very uncomfortable to person from an industrialized society.

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Whereas, something like this A B C D E F G H I J, so start at 9 11 maybe 13, 1500 hours and if responsible 1600 hours this is done, this is a flow chart these are all hours times of the day. If I do this I will ensure that my work till from A to J is done in a systematic manner, this will come across as very, very professional in competent, optimum level of functioning visually to somebody who is talking about it to plan to finish some short of work.

Now, again this may come across uncomfortable to somebody who is trying to focus on several things in the environment, in an industrialized society people will say when you are at work you only focus on work at hand. You do not focus on distractions you do not do other things whereas, in a nonindustrial society people will say we get our work done it gets done really well, we are able to achieve results. We are able to things systematically on we are able to finish the work the way, supposed to finished we follow a different plan, and I plan looks like this has a posed to this is done.

Person says from nonindustrial society says my plan looks like this and all able to finish up to N not only to J I am able to finish up to n 1600 and 30 hours, you are able to finish up till J, but again hear in the nonindustrial society, people are focusing on the context, they are looking that other things coming in the way and they have their own ideas in their minds. And I am not saying that incompetent just think differently, but these visuals appears very, very different to people from nonindustrial versus nonindustrial societies,

and people will respond very differently to these visual depending on what they spark in their minds.

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Cognitive styles (Lieberman, 1994)

- Field-dependence/ Field-independence
- Reflectivity/ Impulsivity
- Tolerance/ intolerance of ambiguity
- Left hemisphere/ right hemisphere

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Now, we talk about, cognitive styles, so one is the response coming to us from our environments, how do we perceive these responses, how do we start responding to them. We have various cognitive styles according to Lieberman 1994; we have four kinds primary 4 cognitive styles that help us functioning in the business environment.


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How do cognitive styles influence behaviors in different cultures?

And the first before we move on to this please think about please discuss how these cognitive styles influence behaviors in different cultures, in this class I will keep requesting you to discuss these things in this class. I will give points for discussion class I will ask you to do things at home and figure things out on your own I am not going to spoon feed you as far as possible.

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Field-dependent cognitive style

(Lieberman, 1994)

- Holistic perception of event
- Sensitivity to feelings and opinions of others in the group (Scarcella, 1990 in Lieberman, 1994)
- In essence, perceiving that one is an integral unit of and dependent upon one's 'context' or 'field'

So, please discuss these things and I will give you some answers later, the field dependent cognitive style, rests on the holistic perception of the event, you look at the event in the entirety. Let us take this example the work began at 9 o'clock the work ended at 04:30, what happened in the middle what order the work took is immaterial the point is that everything from A to N got done.

So, you look at the whole picture not at the system has posed to this you look at first A B got done, then C D got done, then E F got done then G H got done, then I J got done, we were able to finish the work only up to J, but we did systematically there was a process. The process can be replicated, so that is a different perception in a field dependent cognitive style, we take everything else, we take this area also into account, all that is happening here, I start my works somebody is child fall sick, or employee of the senior employees go and help out that person.

At the end they all come back stay the office for 2 hours extra finish the work that the work supposed to go, but somebody child got sick you do not have one person

designated everybody rushes to the hospital and says come on will help you or somebody have as accident. Everybody, leaves their work and rushes to the hospital to find out, how they are colleagues has been hurt what happened, and I am not saying it happens other in the field in the independent culture, but field independent cultures this problem are anticipated, and people are designated to deal with such interruptions in their work or in their learning.


Let us get back to the slide in field dependent cognitive style there is a holistic perception of the event, there is a sensitivity to feelings and opinions of others in the group. Let us think about this people are sensitive people realize that human beings are not machines people realize that human beings have limits, and it is not add the expense or the cost of work, but it is at the as an added benefits being part of this organization.

You also pay enough an attention to the feelings of others, you also pay enough an attention to the imitation that others may be having and opinions are also taken into account. In essence it is perceiving that one is an integral unit of an and dependent upon one's context or field that word keeps back, context it is all about content, field dependent cognitive style is dress on the perception of context or the field has a contributor to the manner in which people learn from their environments.

Where, a keep a book in front of me or am I undergoing training I have people teaching me it you know is been gets a late night 10 minutes, it does not mean that the work will be stopped. Excuse me, if the instructor is not able to go systematically it does not mean I will not learn everything the instructor may jump point from point 1 to point 7 and come back to point 5 and may go back to point 3 and then jump to 10 and in the sense cover everything from point 1 to point 10 that in a different manner.

Keeping the context keeping the ideas, keeping the discussion of the participants in the class, and you can apply these to your training environments has he supervisor, you happen to keeping the mind the cognitive styles of your employees, now I have given you the answer to one of the question asked you later, anyway think about this.

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Field-independent cognitive style (Lieberman, 1994)

- Isolation of the details of the 'field' or context – compartmentalization or sequencing of various elements of the field in order to attribute their happening to logic or cause and effect
- Lack of emphasis on feelings or emotions

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Field independent cognitive style, as the posts of independent cognitive style is when the isolation or rest upon isolation of the details of the field or context, interruption at behind it separately in a the work has to be done as per schedule no matter what is the interruptions. This system has to be followed things have to be go from person A to person B to person C to person D, you do not jump the hopes, and if something goes wrong we already had a plan contingency plan for things going wrong.

You are manuals are detailed, your training manuals are detailed your work manuals are detailed, you have a separate section on what to do if things going wrong. In field dependent culture you do not take trouble of anticipated what can go in your culture or in the environment, you deal with the situation has the come and you say I cannot slot this into a category, that can put up in the FAQ's Frequently Asked Questions.

In the field independent culture you the list of FAQ's runs into 5 to 10 pages, maybe again that an approximate figure do not quote me that it is just an approximate figure. But, then the FAQ are much more detailed the questions are anticipated, the responses are given problems that can go wrong in any job are anticipated manuals are prepared both these system have merits and demerits.

It does not mean that system is better than the other, but you must realize these are the two manner in which people learn from their environments. In the field independent cognitive style the we compartmentalize or sequence of various elements of the field,

whether they are connected or not, we try and connect the various elements in the field that we are in and try and make sense of them real life does not make sense to anyone.

Real life is not logical, real life is not systematic, real life is not sequenced, but in order to understand real life and deal with the problems in real life, what we do in a field independent culture is we take these elements out of their life, and try and attribute causes to them, and connect them, and sequence them. And then we say yes, I can see the equation it started from point A went through B C D and E it has to go in the linear manner and C happened because B happened C could not have happened, just after A B there have to be something between A and C.

So, this is what we do in a field independent culture, there has to be a reason for everything, there has to be a logic behind for everything. Excuse me, the logic or an cause effect relationship may vary from culture to culture, again let us have this culture differ from each other, in a field independent cognitive style there is a lack of emphasis on feelings or emotions, and feelings are supposed to be in a different compartment.

Feelings are supposed to be in a different slot, when you entered this office you punch him you swipe your card, please leave your feelings and emotions and opinions out of the door. That is what to tell you when you joined a very, very heavy multinational organization very, very product performance oriented multinational organization, your feelings, your opinions, your emotions, your personal limitations, stay out of the door. We will have an H R section to deal with those, but when to come work here please leave them out you are resource here.

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Field-dependent vs. Field-independent Cognitive Style

- Brown (1980):
 - Field dependent – High context
 - Field independent – Low context

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Field dependent versus field independent cognitive style, brown says and you must already be imagined understood this field dependent style refers to high context and field independent style is essentially low context. Where, the social noise environmental noise and the physical noise, but the perceived additional from the environment, clogging the progress or clouding the progress of any goal or any process that is moving towards a goal, you know independent kind of style your removed, these additional clouding element and move towards your goal.

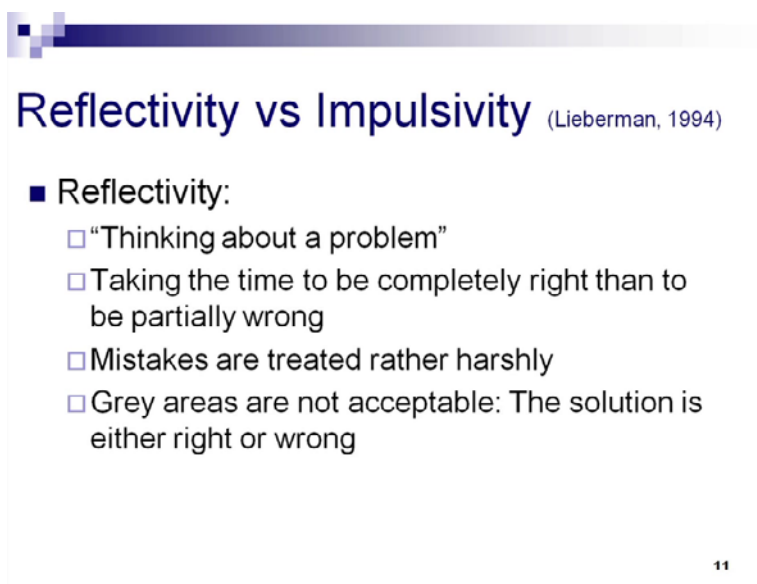
Whereas, in a field dependent cognitive style you take all these things into account for example, again I will give an example of driving, in the field independent environment you would probably be thought driving first through a simulator. Then you would be thought on road then and you would be thought to practice driving without any music and you follow the rules, and someone breaks the rules you report them to the police and you do not break the rules excellent idea I do not break rules.

When, I drive in the field independent style you are told you maybe thought simulations, but ultimately you are informed, that when you are in real life and when you are driving in real life, you will be driving you may end up with people who are talking this is not completely segregated. And again this is a crude example, but you might probably able to relate to it because I am assuming, especially this is a under graduate class I am

assuming some of maybe learning driving or some of you may have already learned driving.

And you thought that this noise is going to be there, there is no way that we can remove this noise, there may be people talking to you I am not saying it is right. There may be sounds in the environment, there will be funds, there could be cattle on the road, there could be dogs crossing the road, and you have to learn to drive with all these distractions. That is the field dependent cognitive style, field independent is if a dog crosses the this is the speed we should bring it down to, if a cow crosses the road this is this speed you should bring it down to, if a truck comes on the road this is the speed that you should bring it down to.

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Reflectivity vs Impulsivity (Lieberman, 1994)

- **Reflectivity:**
 - "Thinking about a problem"
 - Taking the time to be completely right than to be partially wrong
 - Mistakes are treated rather harshly
 - Grey areas are not acceptable: The solution is either right or wrong

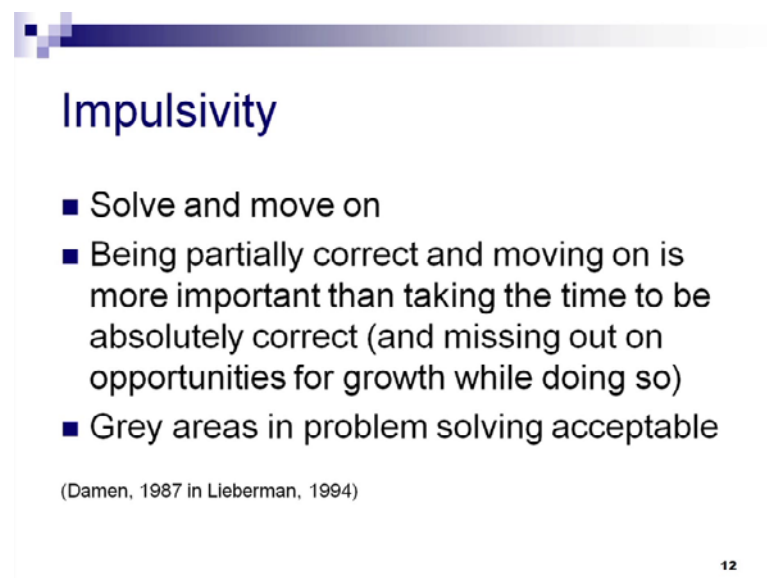
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Reflectivity versus impulsivity, now we talked about field dependent and field independent styles of learning, that is talk about reflectivity and impulsivity reflectivity is thinking about a problem reflecting. I told you that was the first thing you needed to do in this class you need to think about whatever is being talked about in this class, taking the time to be completely right than to be partially wrong. Some cultures emphasize on thought thinking through solutions, taking your time to be absolutely perfectly right than to be even a little bit wrong.

And again am not saying that one culture is perfectionist and the other culture focuses on substandard style of learning absolutely not, but then these are our preferences, mistakes

are treated rather harshly. In a reflective kind of culture or in a culture that users or primarily prefers the reflective cognitive style, grey areas are not acceptable the solution is either right or wrong, we do not focus on one side for the other you take enough time and then come up with the right solution.

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Impulsivity

- Solve and move on
- Being partially correct and moving on is more important than taking the time to be absolutely correct (and missing out on opportunities for growth while doing so)
- Grey areas in problem solving acceptable

(Damen, 1987 in Lieberman, 1994)

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As, oppose to this impulsivity is let us move on, finish it and move on quickly achieve the goal achieve one goal if that goes wrong you have other goals to achieve finish and move on, being partially correct and moving on is more important than taking the time to be absolutely correct. And missing out on opportunities for growth while doing, so I had an interaction will be and auto rickshaw [FL] in Ahmadabad, excuse me I belong to North India and what happens in Delhi is when you one [FL] hits another, what do people do.

They get off the rickshaw and start fighting with each other and blaming each other, and then claiming to be the under the wing of some influential person or another. In Ahmadabad I was sitting in a rickshaw and the rickshaw happens to hit another person, this barely scratch no major accidents, both the people got down scolded each other, than said why did you not take the right turn, why did you not take the right turn the interaction lasted for less than a minute.

They helded each other got back into the rickshaws and drove away, and I asked the auto [FL] I said what is that happened. I said I am surprised, and I am glad that you did not

fight with the person, because I would have had to find another rickshaw. I thought I would have to get down and pay this person often get into another rickshaw person said no way, you sit and I will talk to this person, so the interaction is over in less than a minute.

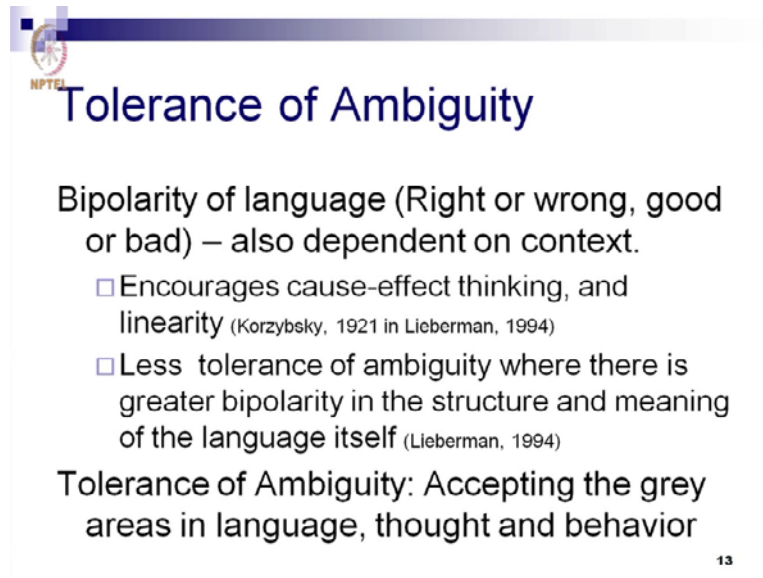
Why? The reason that was given to me was that if I can earn a lot more money by driving you to the right place, and getting another customer in the time that I would spent fighting with this other fellow, I would fight with him. You would break my head, I would break his head, both of us would be in the hospital our family is would suffer, why should I waste my time and energy arguing with the person, who will not listen to me.

I would much rather drive you around reach my goal yes, it was not a perfect journey for you from point A to point B and I am sorry about this happened, but let us move on. Let us make some more money and I was very, very pleasantly surprised see this and this what happens in very, very goal oriented cultures. Now, Ahmadabad is a part of Gujarat, which is a part of India which is very, very high context and these things again I must emphasize, these things do not happen on extreme side.

They are on a continue persons from a high context culture, could also be extremely goal oriented, could also be focusing on the emotions of the people could also focusing on the context, but they may also be very, very compact mental in their approach to learning from the environment, and giving back to the environment. When, we learn from people a person in a reflective culture may want to learn this systematic step-by-step process for doing something, you do think step-by-step you learn everything in it is entirety, you learn things only one time learn at all in an impulsive culture they will say let me first learn the notes after process.

Let me first learn the main points of this process and even if what happens in the middle is not taken in properly either by way of my discomfort or I am not paying attention. I can always make up for it, but I need to get as many certifications or I need to get as many trainings under my belt or I need to get as many skills under my belt as possible. And then I can spend time polishing and refining those skills later, where as in a reflective culture you learn a few skills, but you are the master or the expert those skills, so in an impulsive culture the grey areas are acceptable, again these things do not happen on extremes.

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Tolerance of Ambiguity

Bipolarity of language (Right or wrong, good or bad) – also dependent on context.

- Encourages cause-effect thinking, and linearity (Korzybsky, 1921 in Lieberman, 1994)
- Less tolerance of ambiguity where there is greater bipolarity in the structure and meaning of the language itself (Lieberman, 1994)

Tolerance of Ambiguity: Accepting the grey areas in language, thought and behavior

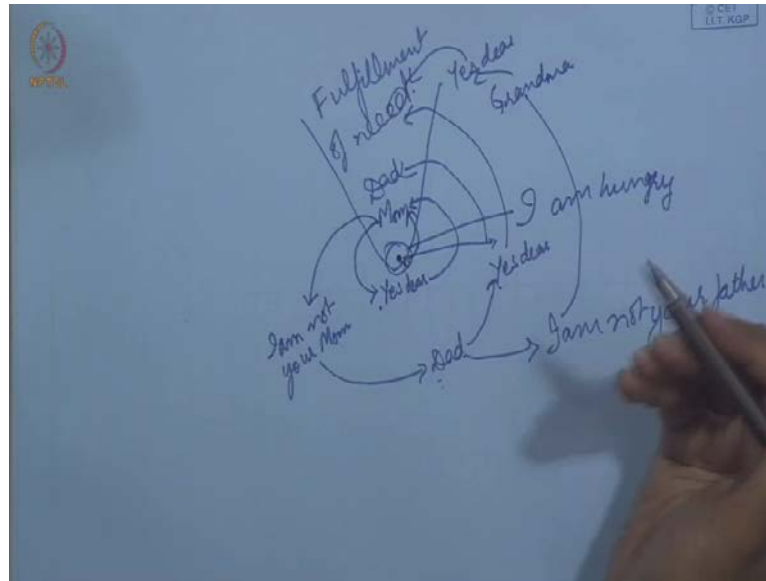
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Tolerance of ambiguity, bipolarity of language right or wrong good or bad is also dependent upon context, the language we use what we say to people is dependent upon context, we have views bipolar language in some cultures, this is right, this is wrong this is x this y. Now, we were talking about how thought influences speech, how does speech influence thought you take in ideas from the environment, you take the feedback in from the environment, it is stimulate some memory traces, it associates with some memory traces.

It gives you it helps you perceive the context in a certain manner, and then you pick words and you respond to the context in a certain manner, and that time we speeches going back into the environment. Now, what you what you send back into the environment will stimulate a lot more things in the environment and that will in turn influence what comes back at you from the environment.

How you perceive things will depend upon what you are getting from the environment, how you perceive things will determine what you send back into the environment. What you send back into the environment will further stimulate specific reactions from the environment, that will serve as stimulate for your further thought process, so it is a spiral let me draw it here.

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You start here and you say x, you say mom you can get one of the two reactions yes dear let us assume or yes dear is comfortable, so what you do is next time you want to call this same person you same mom, and you get a yes dear, I am not your mom. And then you say dad, you think here you say dad when you get one of the two reactions, and it is the same point, that you are coming back to this is all related to this point, that you started from.

Let us call this point I am not comfortable or I am hungry I need help from mom, mom yes dear I am not your mom and so that says yes dear, and then you go back in connection with this point say, next time you want something you say dad I am hungry is not mom, but you will probably let us call these zone where your need will be fulfilled.

And the rest with this non-fulfillment of need, so that says yes dear and you say the same thing, but I mean you say I need x y z to fill my stomach, and then that says or this person you say dad and the person says I am not your father. When you use some other words some other significant other in the environment and [FL] or grandma or whatever, and the person says, yes dear and the need is fulfilled, but this is the zone in which your need is going to be fulfilled.

These are the words you are choosing based on who can fulfill your need I am hungry, who do I call to for help mom, dad, grandma, [FL] aunt sister, when those people cannot fulfill my needs what do I do call up the restaurant for delivery. Anyway, so I mean and

again that a joke, but then you need to you start learning you know the environment gives you the signals and those signals help you decide what to do next, now this is the very, very simple example, more complicated situations.

You say hello to a person, person does not respond what do you do say, Hai person does not respond [FL] person does not respond, I did the person is deaf all the person does not like me or the person does not understand, any of these statements. Because, you are supposed respond to hello, to anyone even of the street, but then we start picking different words and different signals anyway.

So, that is how thought influences speech what do I do, what do I need I am hungry, I need food and how do I get my food, I need to call to somebody for help, I cannot do it on my own. Thought is influencing speech and when that speech get responded to next signal comes out, so it sort of go back and forth like this. And again, this styles vary this styles of communication, this styles of interaction with our environment vary, now in when me talking about bipolarity of language, we are talking about the right and wrong, you have only two answer.

Yes, or no, I am not your mom I cannot feed, you I will not feed, you say mom I am not your mom, you say mom and the other person says what you need I know you need something, mom is not here maybe I can help. So, the answer is not yes or no, the answer is why are you asking this question, when we use bipolar language we use and biggest words, we use words that can have more than one meaning.

I am happy, we are be happy or you are sad or you moderately happy are you mildly happy are you ecstatic, again you are trying categorize, you are happy lets go for an ice cream I do not care how happy you are, you maybe just have a smile on your face, but that smile can million things. So, that again will be tolerance of ambiguity, you are happy great you are happy; that means, you should be doing work really well today you are happy, but you may also be exhausted, I am tired I am not tired, I slept for 8 hours, I left for only 4 hours.

Maybe, those 4 hours you sleep was more rest for than an 8 hour of unrest full sleep or disturbed sleep, so your energy may be added slow after 8 hours sleep and you may be very, very energating after a 4 hour deep sleep, that is tolerance of ambiguity. The kinds of words be use and the way this words are interpreted in the environment, bipolarity

culture that encourages bipolarity of language, encourages cause and effect thinking and linearity.

Everything has to have a cause if you are hungry, why are you hungry you just eat, why are you hungry have even working too hard I am hungry, great what should I feed you, that is of mothers do write. You say I am hungry and mothers will just they would not say, your getting fat I am not going to give, you anything no this time you eat next time be careful or I will give you something less with less calories. Anyway, that is a different issue altogether, but what we are trying to emphasize here is, but every statement need to have a cause in cultures that encourages bipolarity of language.

There is less tolerance of ambiguity, where there is greater bipolarity in this structure and meaning of the language itself, in language that has very strict structure, very clear meanings of different words that is very, very well evolved may not encourage ambiguity. I would like to do my best and raise to the top ranks of an organization, what do you mean by do your best do we have words to define do your best, maybe we do.

I would like to excel in human resources, I would like to excel in the IT stream I would like to excel as a financial person, I would like to excel as a marketing executive. And ultimately, I would like to join the organization as a chief executive officer, because I have excel then all this different areas great. What you want to excel in finance, what you want to excel in marketing, when you talking about human resources.

Are you talking about employee benefits, are you talking about employee retirement schemes, are you talking about employee health, are you talking about insurance, are you talking about the H R audit of the organization. What is it that you want to excel in when you talking about finance, what is it that you want to excel in, is it forecasting, is it taxes, is it legal issues, is it ethical issues, what is it, be specific be keep telling you to be specific. Now, again this cultures the situations will determine, what you need to be specific about, and what you do not need to be specific about.

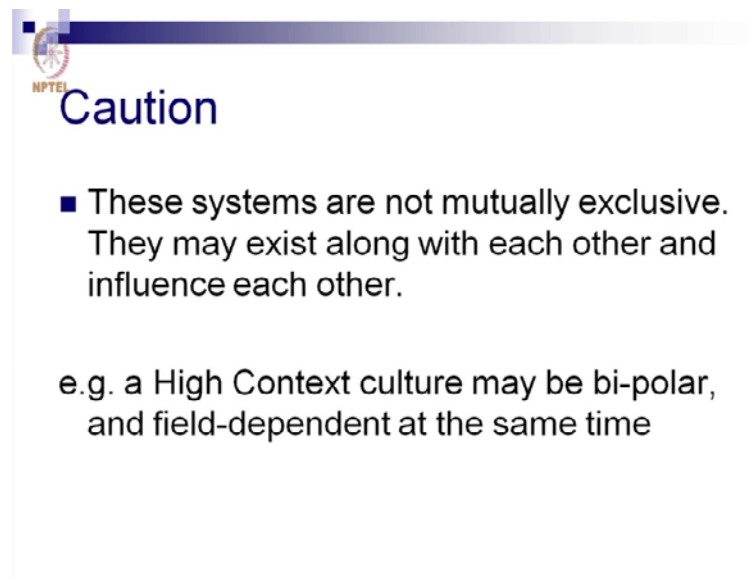
And in cultures that encourage bipolarity of language you will find the there is a very high emphasis on being clear in your thought and your speech, please keep asking what, why, when, where, who, how. And get to the point, please get to the point, please keep chipping away at the ambiguity, at the multiple interpretations, and get to the point, so that is bipolarity of language. We gets to the point we chip away all the extra staff, we

have lesser ambiguity or no ambiguity as far as possible in what we are saying, cultures other cultures, tolerate ambiguity in learning, a specially in learning.

I thought you formula A, you must remember formula A only, cultures that tolerate ambiguity will say I have thought you one of the few formula find out what the others are, I know what the other are you ask me I will give you 50 of them. But, I do not have the resources or I do not believe in giving you patches, I do not believe in giving you a solution for every problem you may come across.

So, I will give you this broad solution, I expect you to adopt the solution as an when the situation arises, life is full of grey areas, take one part of one formula, another part of another formula, and see if it works. If it works great write a paper about it and make it public, so that people in bipolar cultures can added to they refer to are.

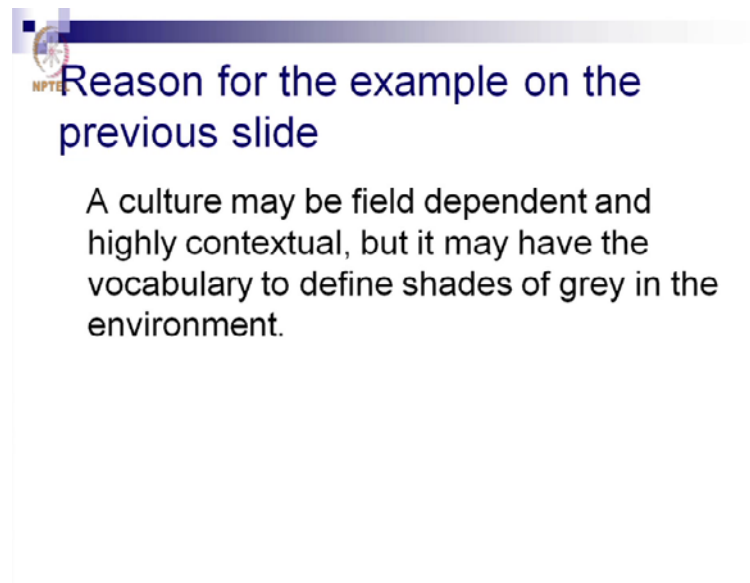
(Refer Slide Time: 49:50)



The slide features a blue header with a logo on the left and the word 'Caution' in a large, bold, blue font. Below the title is a single bullet point with a blue square marker. The text of the bullet point is: 'These systems are not mutually exclusive. They may exist along with each other and influence each other.' Below the bullet point is an example: 'e.g. a High Context culture may be bi-polar, and field-dependent at the same time'.

Alright, word of caution these systems are not mutually exclusive, these systems exist along with each other the influence each other. For example, a high context culture may be bipolar and field independent at the same time, and how does this happen I draw things from the context I draw things from the environment.

(Refer Slide Time: 50:24)



Reason for the example on the previous slide

A culture may be field dependent and highly contextual, but it may have the vocabulary to define shades of grey in the environment.

A culture reason for the example on the previous slide a culture may be field independent and highly contextual, but it may have the vocabulary to define shades of grey in the environment. Eskimos, they have 50 names for snow, sleet, eyes I know of three Eskimos people who living in very cold climates happen the tundra have about 50 names I could be wrong, but they have lots of names for just snow, the I see stuffed has drop from the sky.

So, but they are very, very high context other cultures very, very field independent depending on the context what happens, what does not happen and draw meaning from the context, but when it comes to their work the very systematic very, very threatened dry. Now, you must realize that cognitive styles and cultural behaviors rest on continua rather than on extremes, we are some cultural differences in problem solving linear and direct for example, the English follow the system.

Tangential and semi direct for example, the Semitic circular for example, Asians circuitous example, romance cultures and combination of direct and circuitous for example, Russians. And I want you to think, why these approaches to problem solving have been thought to you, what these approaches are and why this have been thought to you in a class on international business communication. And we will stop here and we will continue in the next class.

Thank you.